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THE

# RAGGED SCHOOL UNION

# MAGAZINE.

No. CXCIII. JANUARY, 1865. Vol. XVII.

RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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* * * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of clothing for Lamb and Flag Schools from Miss Bodkin; a bundle of clothing from Mrs. M. A. Craig; a hamper of girls' clothing and a few serials from Mrs. McAll; a parcel of shirts, &c, and two vols. of Tract Magazines, from Mrs. Reade; a bale containing 36 petticoats, 45 shirts, and 33 chemises, from Miss Ray; a parcel of warm articles from Mrs. and Miss Padday; a suit of clothes from Mr. J. R. Fowler; and a box with clothing from J. H., Exmouth.

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## SCHOLARS' PRIZES, CHRISTMAS, 1864.

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***** No Application can be received after January 16th, 1865.**

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The SIXTEENTH VOLUME of this Periodical is now ready, bound in cloth, price 2s. 6d.; and may be had at the Office of the Ragged School Union, 1, Exeter Hall, Strand; and of the Publishers, KENT & Co., 52, Paternoster-row.

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**President.—THE RIGHT HON. LORD EBURY.**

The destitute and criminal population of the Metropolis being practically excluded from all respectable Churches and Chapels, arising partly from the unsuitable or inadequate accommodation provided for them, and from their peculiar habits of life, and consequent aversion to religion, the Ragged Church and Chapel Union was established with the especial object of promoting the worship of God among those who live in the dark haunts of poverty and crime. In these retreats the Society has now upwards of 50 Stations where the Gospel is faithfully preached.

So acceptable have these Services proved themselves, and productive of such good results, that the Committee appeal with confidence to the Christian Public for increased means, that these efforts may be abundantly increased and multiplied among the poor of London.

Contributions will be thankfully received by the Treasurer, A. Sperling, Esq.; Hon. Secretary, J. A. Merrington, Esq.; by Messrs. Nisbet, Berners Street; Hatchard, Piccadilly; Seeley, Fleet Street; the Bankers, Messrs. Smith, Payne, and Smith, 1, Lombard Street; and by the Secretary, Mr. W. A. Blake, at the Office of the Society, 4, Trafalgar Square, Charing Cross.

The ANNUAL REPORT for the past year will be forwarded post free, on a line being addressed to the Secretary.

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# MOST URGENT.

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Donations thankfully received either by Mr. J. G. Gent, Ragged School Union, 1, Exeter Hall; or

W. H. HATCHARD, *Hon. Sec.*

No. 7, Albion Terrace, Commercial Road, E.

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## EAST STREET, BAKER STREET.

**PRESIDENT,**

**THE RIGHT HON. THE EARL OF SHAFTESBURY.**

The return of the Winter Season increases the necessity for helping the funds of our Ragged Schools, not only that their ordinary operations may be maintained in their usual vigour, but that their various auxiliaries, which are so peculiarly useful at this inclement season, may be continued and largely increased. Help is urgently needed to enable the Committee of the York Mews Ragged Schools to carry on their work. They have now in active operation Day Schools for Boys and Girls, Evening Schools, Clothing Club, Penny Bank, Religious Services, and other means of usefulness.

Contributions will be thankfully received by the Treasurer, J. Robinson, Esq., 32, Devonshire Street, Portland Place; the Hon. Sec., Mr. W. A. Blake, 38, South Bank, Regent's Park; and by Mr. J. G. Gent, at the Office of the Ragged School Union, 1, Exeter Hall.

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# URGENT APPEAL.

## ANN STREET RAGGED SCHOOL.

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*President*—THE EARL OF SHAFTESBURY.

*Trustees*—WILBRAHAM TAYLOR, ESQ., and MR. RICHARD TURNER.

The above School has been in successful operation for Six Years. There are at present 200 children in attendance; also a Penny Bank and other movements of a similar character.

The Committee have no funds in hand, and as they are determined not to go into debt they urgently appeal for help to enable them to continue on the School.

Contributions will be thankfully received by
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THE

# RAGGED SCHOOL UNION MAGAZINE.

## Papers, Original and Selected.

### A TWOFOLD TEST FOR THE CHRISTIAN WORKER.

A HOMILY FOR THE NEW YEAR.

"What mean ye by this service?"—Exod. xii. 26.
"If we would judge ourselves, we should not be judged."—1 Cor. xi. 31.

It is a trite axiom that the external is no index to the internal, and that the apparent is not always the shadow of the real. Thus, the beautiful feature of a Jezebel too often veils the heart of a fiend; whilst Job, rendered unsightly by ulcers, had a heart which beat true both to God and man. These cases may be regarded as a parable of human life, showing, as they do, that the seen is rarely a gauge of the unseen. Not only the lives of individuals, but all history indicates that some of the best actions have sprung from the most corrupt motives. For example, Henry VIII. initiated the Anglican Reformation, not because he hated Papal doctrines, but simply because, thwarted by Pope Clement VII. in a gross fleshly act, he sought to make a pope of himself.

Such being the case, how needful is it that we should test the motives for any spiritual work to which we are devoted; or, in other words, to put this question to conscience—"What *mean* ye by this service?" For how often labours which appear on the surface to be of holy origin are in reality but a mode in which the flesh manifests itself! Miss Shipton has truly said, that "there is always a wide field for the flesh; it is impatient and restless; we are often too eager for active service." In this restlessness of the flesh may be often found the secret why so much earnest, spiritual labour is apparently abortive; for God can alone bless that which, springing from the suggestions of the Holy Ghost, is of Divine

origin. This principle was beautifully typified by one of the Mosaic laws—"Thou shalt not sow thy field with *mingled* seed: neither shall a garment *mingled* of linen and woollen come upon thee" (Lev. xix. 19). Thus, as in naturals, so in spirituals, our motive and our work must be all of one piece; that is, all of and for God, and not a mingling of godly motives with those which are man-like.

This, too, doubtless, contains a clue to the reason why so many labourers in stalwart health have their labours suddenly stopped by sickness or death when the harvest is about to be reaped. Their work, pure at the outset, has become tainted by fleshly emotions; and, as a penalty—for God judges his saints now, that they may not be judged hereafter—"many are weak and sickly, and many sleep" (1 Cor. xi. 30). How imperative, then, is it that we should scrutinize our motives as well as our work, and that by submitting both to the Bible rule, "What *mean* ye by this service?" For then, as a result, we should realize the promise, "If we would judge ourselves, we should not be judged."

Not that we are to judge others by the same rule, or so strictly as we judge ourselves. We can see their work; but as the Holy One alone knows the impelling motive, he alone can rightly adjudicate. Nay, what would be an improper work for us to undertake may be the very one for which they were anointed by that Spirit who "divideth to every man severally as he will" (1 Cor. xii. 11). Thus it is that John, the loving, could not well have performed the tasks of Paul, the energetic. Let us, then, ever respond to the advice of Thomas à Kempis, "Keep thine eye inwardly upon thyself, and beware of judging the actions of others. In judging others, a man labours to no purpose, commonly errs, and easily sins; but in judging himself, he is always wisely and usefully employed."

As facts, as well in History as in Scripture, prove that the best actions can spring from corrupt, or at best from mixed, motives, it is imperative that we should submit our motives to the test of the Bible, in order to see what is the pure gold and what the valueless dross. Happily, we are not thrown upon the judgment of a conscience dimmed by sin or ignorance; for in Holy Writ we have "a golden reed to measure the city." Nor need those who thus judge themselves by God's standard fear that they will be unable to divaricate between the heavenly and the earthly—that which springs from the energizing of the Holy Spirit and that which is

of Adamic origin. For, after all, whatever be our sphere of labour or our mode of working in the Gospel vineyard, our sole object ought to be, in the pithy words of F. W. Robertson, "to bring the soul face to face with God, and to supersede ourselves."

## I. Earthly Motives.

1. *Is it to become somebody in the world?* It is a painful fact that ambition has had as much influence in the Church of Christ as it has had in the world. To this cause we must ascribe the attempted domination over the consciences of believers of the Romish, Greek, and other apostate Churches. Not content to suffer with Christ now, that they may reign with him hereafter, they sought to obtain the crowns of this world, and thus to ante-date their reign (see 1 Cor. iv. 8). Nor are Ragged School teachers, workers as they are in a large visible field of philanthropy, secure from this subtle snare. Thus we are too often tempted to think, not what does God say of our labours, but will human tongues echo our praise? This was the snare of that Church-reformer Jehu. "Come with me, and *see* my zeal for the Lord" (2 Kings x. 16), said he to the puritan Jonadab, as he went forth to slay the Jewish worshippers of Baal the sun-god. But how much worthier the act, and how much purer the motive, had he destroyed the idols which desecrated the Holy Land, and left Jonadab to give or withhold his commendation! Now, as Ragged School labourers, we are peculiarly liable to contract the same sin. Much of our work, being of a public character, is done under the eye of the world: and, besides this, having two aspects, it is a work for society as well as for God; and thus we may gauge it by the world's code rather than by God's will. So much has God blessed this work, that the world, which once sneered at the fanaticism of its pioneers, are compelled to admit that those who invaded the "slums" of London, with the Bible for their sole weapon, were neither fanatics nor knaves. Let us, however, beware of its praise, or of aiming to become one of the world's moral heroes. For, after all, if the experiment has not failed, it is simply because it was of God and not of ourselves. Let us then remember, when we are inclined to listen to the dulcet voice of the world, and to accept its flattery of ourselves, the words of good Bishop Hall, that "it is less danger to steal anything from God than his glory."

2. *Does it originate in mere sympathy?* There is always a

liability to work from mere feelings of affection for those to whom we are linked by those ties of friendship which are stronger than natural ties. How often have "Revivals" been tainted by this subtle temptation! Men have mistaken mere natural emotion, wrought by the earnest words of Christian friends, for the work of the Spirit; and it followed that when the voice of the preacher faded the fleshly impression also died. Thus we are told of King Joash (2 Chron. xxiv. 2), that "he did that which was right in the sight of the Lord all the days of Jehoiada the priest." Yet, after the death of that true minister of God, he became a rampant idolater, and slew the son of this very man, to whom he owed his education and his crown.

It is, doubtless, to this labouring merely from sympathy that so many commence well, but who eventually cease from the work of Ragged Schools. At first, who so hearty in the cause as they? Whoever is absent from or idlers in the class, *they* are not; and the Superintendent, weary of the unpunctuality of some and the half-heartedness of others, points them out as models of what Ragged School teachers should be. After a time, however, their zeal slackens; atmospheric changes or incipient physical weakness are pleaded as excuses for irregular attendance—their class never knows who will teach them; and then, finally, they quit the work for ever. Now, what was the cause of this hot and cold fit? Simply this—their hearts were not right to the work, they only beat true to their friend; and hence, when the fleshly impulse abated, or when, in the order of God's providence, their friend left the Ragged School, their care for the work faded, and their light went out into utter darkness. Let us, then, judge ourselves, lest the motive for our work should be simply to please friends, and not because Christ gave the commission, "Occupy till I come."

3. *Is it because, from natural instinct, you must work?* This is an era of work, bodily or mental. The age of the loiterer being past, all men, catching the spirit of the times, feel that they cannot be happy unless they are busy. This feeling has crept into the Church; and thus, if it prays less than of yore, it doubtless labours more. Thus this is an age of great religious excitement, and it has become memorable for great schemes for evangelizing the heathen at home and abroad. Nor is this attempt to "do the work of an evangelist" wrong; for, if the end of this dispensation draweth nigh, as most students of prophecy believe, such schemes of universal evangelization but fulfil Christ's statement

(Matthew xxiv. 14), that "*the* Gospel of the kingdom must be preached to all the world, for a witness to all nations, and *then* shall the end come." Yet still in an age when all men, whether in or out of Christ's vineyard, work vigorously, we may be tempted to labour merely because we are so infected by the spirit of the age, that to be idle would be to inflict positive pain on our souls. King Saul (1 Sam. xiii. 8—14) was a worker of this sort. Impelled by the restlessness of the flesh, he did an act at Gilgal not wrong in principle, but sinful, because it was against God's positive commands by the mouth of Samuel; and so he suffered the penalty of his sinful officiousness. This probably reveals the secret why so many great Gospel works are not blessed; for, being mere fleshly outcomes of the natural worker, God can no more give his benediction to such kinds of work than he could accept the sacrifice of the son of Kish. Let us, then, "judge ourselves," lest, in the words of Monod, by being "too much occupied with our work, we may forget our Master, and thus have the hands full, but the heart empty."

## II. Heavenly Motives.

1. *Is it because you are anxious to please Jesus?* A believer knows that he is what he is, not because of merit, but of sovereign grace. Dead as to the flesh, he is alive solely in Christ; for having, by the Spirit's baptism, become a "member of Christ's body, of his flesh, and of his bones," he supplies a living illustration of a miracle in an age when miracles are doubted. Hence his uppermost desire is to please Jesus in all things, and thus to do his work, internal and external, not from law, but from love. This impels him to add his mite to the fulfilment of the prediction, Christ "shall see of the travail of his soul, and shall be satisfied;" for he knows that every saved soul gives another proof of the value of Christ's blood, and a fresh gleam of joy to the Beloved One. Such a labourer for Jesus was Paul the Apostle, once Saul the Christ-hater. Careless of social status—that special snare of civilization—of wealth, of human learning, nay, of life itself, Paul, in the words of Dr. Hamilton, "self-forgetful and self-spending, knew nothing, and made nothing known, but Christ.

And such are all true-hearted Ragged School teachers in their lower measure. They work for Jesus, not to become Christ's, but because they *are* one with Christ. Knowing that the only distinction betwixt themselves and the lowest outcasts, is that they are

united to Christ by his precious blood, they infer that the blood which has trickled from Calvary for the last eighteen hundred years cannot only cleanse the vilest, but make them "partakers of the Divine nature" (2 Pet. i. 4). They remember, too, whilst they ask, Will our labours in bye-ways and among outcasts please Jesus? that this work was the very kind of labour in which he delighted in the days of his flesh. For, passing by the stiff Pharisee and the secularized Sadducee, he spake words of Divine love to the sin-stained woman of Samaria, and left this terrible judgment for the respectable worldlings of all time—"The publicans and the harlots go into the kingdom of God before you." This, then, is the inner motive which impels the loyal Ragged School worker to penetrate the foul bye-ways of our great cities, and there to preach the Gospel to modern penitent thieves and Mary Magdalenes. For, happily, sweeter to the ear of the Lord than the song of Gabriel, is the cry of those who say, "Sir, we would see Jesus." Beloved friends, is this why you labour among the outcast and the forlorn? Then doubt not that, thus pleasing Jesus, you will ultimately reap the sower's reward—nay, pleasing him, what more can you want even now?

2. *Is it because the Holy Ghost has imparted the specific gift?* One of the resurrection-rights of Immanuel was to "receive gifts for men, even the rebellious, that the Lord God might dwell among them" (compare Psa. lxviii. 18 and Eph. iv. 8). This gift of the Gift-giver, the Holy Spirit, was imparted on the day of Pentecost; and though the visible Church has too often stifled those gifts, and some are lost altogether, yet they continue in the shape of evangelizing, teaching, and pastoracy. Thus we find that to one believer "is given the word of wisdom, to another the word of knowledge; that there are diversities of operations, but the same Spirit" (1 Cor. xii. 4—11) as the Divine Distributor. It is thus seen that, over and above the natural talent pertaining to man, there are *direct* charisma or endowments of the Holy Spirit which man is powerless to obtain or to confer. Thus it is that we find a Müller endowed with faith to a degree which, like that of the Old Testament saints, dwarfs that of most moderns; a Weaver brought up out of the coal-pit that he may evangelize the "roughs" of our great cities; and a Lord Congleton invading the wilds of Persia, or a Livingstone penetrating the swamps of interior Africa, that they may plant that Gospel which can alone save civilized or barbarian, the erect freeman or the bowed slave.

This is the secret why so many Ragged School teachers succeed in every work for Christ which they undertake. It is not that their intellectual power is great or their educational acquirements large —for many, measured by the world's standard, miserably fail in these respects—but anointed by the Spirit of God, with a specific gift for their special work, they enter the "slums" of London as victors, whilst they would probably fail in any other kind of spiritual labour. Awanting this specific gift, we may labour, and that earnestly, but we shall assuredly fail, for in that case we work apart from God's Spirit. But when God gives the task he always gives the fitting implements; nay, when he wished to construct his typical Tabernacle, he first anointed Bezaleel and Aholiab (Exod. xxxi. 2—6) with the fitting gift. Dear reader, art thou thus anointed by the Holy One? and thus canst thou say, I evangelize the outcast and the destitute, because, led by the Spirit, I am constrained to say, "Woe is me if I preach not the Gospel" to the poor?

3. *Is it because you yearn to see Heaven filled?* This, next to absorbing love to Jesus, is the prime motive-power of Christians —nay, Christ-like as such yearnings are, they are the necessary outcomes of true love to Jesus. Every soul added to the "sacramental host of God's elect" is another proof of the saving power that is in the blood of Christ; and every soul led to the foot of the Cross from amongst the vile and the destitute is another evidence that the Gospel is adapted to all classes. Nay, the lower the scale, social or moral, of those among whom we labour, the greater the proof of the fulness which is in Christ. It is when we see a Ruth scorning the idols of Moab in her reverence for Jehovah; a Rahab, the ex-harlot of Jericho, suspending the red cord, typical of Christ's blood, from the window in the doomed city; the infanticide Manasseh or the dying thief finding mercy in the one sacrifice, that we recognise the large-heartedness of Jesus, and know the applicability of his grace to all cases, however high or low in the social or mental scale.

Such are types of the very classes among whom we are called by the Holy Spirit to labour in Ragged Schools and Ragged Churches. Nor have we laboured in vain; nor has our testimony merely illustrated that most terrible of facts, that if the preached Gospel does not save, it becomes "a savour of death unto death." But we are surrounded by such trophies of redeeming love that, when we contrast our beginnings with the present aspect of our

work, our hearts are stirred by a sense of the grace which has accorded us such a Christ-like work. Many of these are gathered safely into the great garner of God; and hundreds—once dark in history, and still darker in soul—are travelling upwards and homewards speedily to join those who now await the marriage supper of the Lamb. And as we catch the echoes of the thunder-song of the myriads of ragged ones who have already reached the city of God, are we not constrained to echo the language of Bunyan, "which when I heard, I wished I was there"?

Till that blissful day of reunion, let us go on steadily and noiselessly with our appointed work among outcasts—mostly Pariahs by birth, all Pariahs through sin. Heed it not that you can discern but small fruitage from your patient seed-sowing. So small were the apparent results of the preaching of your Master in the days of his flesh, that society deemed it a failure; yet it was found after his death, and that even before the day of Pentecost, that the hearts of at least five hundred (1 Cor. xv. 6) had been reached by his preaching. Go on then, dear reader, with your labours among the outcast and the forlorn, though the shadows lie thick, and faith can scarcely transpierce the moral darkness which may be felt—nor doubt that speedily the "day will dawn and the shadows flee away." For, verily, He who gave you this mission of love, and bestowed the qualifying gifts, hath "his chariot paved with love for the daughters of Jerusalem" (Cant. iii. 10); even for those poor wanderers who are destined to become crowned kings in the day of Jesus.

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## LETTERS FROM OLD SCHOLARS.

THE following letters, addressed to J. R. Fowler, Esq., have lately been received from two old scholars from Ragged Schools, one serving in her Majesty's Navy, and the other serving in the Army. It is probable they can both handle a gun better than they can a pen:—

"H.M.S. *Scylla*, August 29th, 1864,
"Nagasaki, Japan.

"SIR,—I received your kind and welcome letter and was very glad to hear that you were quite well. I am in very good health myself, thank God for it; we left the fleet to go to Nagasaki, which is very pleasant. But some days it is very hot; the men sometimes sleep on the upper Deck on account of it being so hot on the lower Deck; the news that we herd from the Admiral that the fleet is going to sail some day in Next month for the inland sees. You mus understand, Sir, that there is two princes, one owns part of

the inland seas, and the other prince owns this place Where we are laying now Nagasaki, and it is Expected that when the fleet do go and Engage the forts at the south End of the inland seas, which is only just over the hills from where we are laying. The prince of this place Sends two Regiments of the Japanese Soldiers up the Hill every night; one of them stretches themselfs Along the tops of the Hills and the other Regiment goes all along the waters Ege, so hardely anbody know when they are safe, espeseshely the English inhabitants that is here, and we are put here to protect the Merchant shipping and the English.

"So dear Sir I must conclude with my kind Love to you.

"I remain dear Sir,

"Your Humble Servant,

"DANIEL GROOM."

"H.M.S. *Scylla*, July 8th, 1864,

"Yokohama, Japan.

"SIR,—I write these few lines to you hoping they will find you in good health as I am in very Good Health myself, thank God for it. I have been on board H.M.S. *Scylla* 9 months, we sailed from England on the 6th of November, 1864, After putting back to plymouth on Account of receiving Severe Damages in the Bay of Biscay. I sent you a piece of paper containing all about it some time ago I have received Several British Workman from you Which was directed to the *Exellent* at portsmouth and I was very glad to get something to read.

"Japan is a very nice country, it is very much like England, only the people are very spiteful, they hate the sight of an Englishman; we were expecting to go to war with them, but I believe it is all over now, but there is great talk about Going to the inland Seas by force on the 25 of this month there is a large naval force at Yokohama; there is 21 English men of war, three Dutch men of war, and 4 frenchmen; and there is a large detachment of marines on Shore, and some of the 20th too; there is a Regiment of the 20th Expected here; all together the fleet mounts about 486 guns and About 5,000 men and boys; But if we are to go to war with them it will be a hard fight, for the Japanese Soldiers use there swords with both hands, so it would be a very poor chance for a Seaman with his one handed cutlass I think. So now I must conclude with my kind love to you, So no more at present from

"Your Humble Servant,

"DANIEL GROOM, Seaman,

"H.M.S. *Scylla*,

"Yokohama, Japan."

"Newzealand, May, 1864.

"KIND SIR,—I received your kind and welcome Letter on the 30th of April last, which gave me a deal of pleasure in hearing how you were Getting on. The Reason that you did not Receive this letter before is In consequence of me having no time before this. Kind Sir, I have Left the 25th Regiment and joined the 50th Regiment at Ceylon, in October, 1863. I am

very happy to tell you that I like the 50th Regiment a deal better than I did the 25th Regiment, and likewise I Get better health since I came to Newzealand than ever I had since I left home. I am sorry to tell you about the war at Newzealand. We are Getting a dale of hardship in this country since we have come to it, both marching here and there and every were, sleeping under canvas in the wet and cold and getting bad. We have had a severe fight hear not long ago; we lost one man, a Sergeant, and 9 wounded, and 48 of the natives Killed. Give my love to Mr. Martin, and I hope he is quite well at present. I would be very thankful to you if you would send the papers and books you promised me. So no more at present. But still remains yours truly and affectioned friend,

"JOHN BURTON, 50th Regiment."

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## THE ALBERT STREET RAGGED SCHOOLS AND GIRLS' REFUGE,

### ALBERT STREET, SPITALFIELDS.

To see poverty—grim, ghastly poverty—to perfection, or, more properly, in all its hideous deformity, it is only necessary to take a morning's stroll into some of our "poor districts." These, unfortunately, are not wanting in any part of this great metropolis; but on this occasion we propose glancing more particularly at Spitalfields. Passing through that busy thoroughfare, Whitechapel, on our way thither, we wonder where all the poor, poverty-stricken-looking people come from by whom we are jostled, and who seem to dodge our very footsteps and impede our progress, so that not unfrequently we are

compelled to make a hasty retreat through a number of stalls which skirt the broad pavement, and take the road as a more ready means for locomotion.

Looking down the narrow, dirty lanes, called streets—many scarcely wider than a respectable alley, with tall, windowless erections (or rather erections with every variety of patchwork in their broken window frames) on either side, called houses, in which are crowded families—we scarcely care to say how many—but sometimes two or three occupying a square space measuring just nine or ten feet; this space, like all the rest, seems but apologetic, for by name it is called a "room," but its appearance would more fitly be described by "den." Yet into such dens are the poor of this great city huddled. There they exist in cellar, parlour, or garret, according to the means at their disposal—eating, drinking, sleeping, and otherwise eking out a miserable existence in the most uncomfortable and uninviting of tenements. Truly, the destruction of the poor is their poverty!

We involuntarily exclaim, as we proceed onwards, "God help the poor!" Yes, God help them, for, under such circumstances, they have but little energy to help themselves. The very air they breathe is poisoned; the very clothes they wear are offensive; they are living, *living* in a miasma of moral and physical corruption. To such the oft-repeated declaration has a more than usual significance, "Man is but of few days, and full of trouble."

Nor is this so sad as it might be. There was a time, says our informant, when things were much worse. Now there is some approach to good drainage; then the want of it was only the finger-post, too surely pointing to the victims of disease and death; then Spitalfields was unknown, unvisited, and, except through the police courts, unheeded. Now Ragged Schools and City Missions have introduced ameliorations and improvements in the social, moral, and even in the physical condition of the people, which some eighteen or twenty years ago were not even thought of. Well do we remember visiting an uncouth, tumble-down-looking building in a dirty court, dignified by the title of "The King Edward Street Ragged Schools"—being no other than an old cow-shed, situated in a *cul de sac* in this aristocratic-named street, in which, besides the cows, dwelt a few pigs. In this "building" were congregated no less than 300 of the denizens, the *elité* of the immediate neighbourhood—shoeless, jacketless, and shirtless vagrants, tramps, and thieves; ragged and dirty—aye, filthy. A more motley and repulsive group it is impossible to conceive; and for eighteen long years has Christian perseverance permeated this offensive mass. But the effort in the old shed has long since been removed to a comely and even handsome-looking building, known as the "Girls' Refuge," and situated in a street named after the wise and good Prince Albert, and known as the "Albert Street Ragged Schools and Girls' Refuge." This building is of three stories, the basement being appropriated to a dining and work-room, school-room, kitchen, and scullery, for the poor girls belonging to the Refuge, besides a room appropriated to the Matron, and used also as a committee-room. The ground floor is devoted exclusively to educational purposes—girls and infants, to the number of about 300, being placed under the direction of an experienced teacher, with three or four assistants. The upper floor, like the lower, has many claims upon its space; in the longer or centre division are some forty beds, exquisitely clean, arranged in long rows, adding only to the impression which the aspect conveys upon

first entering of a well-ordered and systematic establishment. The wings on either side of this huge dormitory, although intended for sleeping apartments, are still used for stores and bed-rooms for the admirable Matron and one or two of the teachers connected with one or other of the departments—Refuge or Schools—with which this building is identified. The boys' school is carried on in a neat-looking building more recently erected in a neighbouring street, and known as "The King Edward Ragged Church."

Nor should we omit to notice a spacious building of two stories situated in the rear—quite an establishment of itself. This is a washhouse and laundry—the former being on the ground floor, with thirteen sets of troughs, and all the facilities necessary to the despatch of this important domestic duty. Each of the elder girls takes her place with pleasure at the "tubs;" while all undergo a thorough training both in the washhouse, laundry, and kitchen. The laundry is fitted up with the usual appliances peculiar to such places; while the whole are lofty, light, well ventilated, and admirably adapted for the varied and important operations for which they were erected, and reflect infinite credit on the patriotic and painstaking promoters, who have rendered an incalculable benefit to this neighbourhood in securing "for ever" (for so says the deed conveying the freehold) "a school or schools for adult persons and children, or children only of the vagrant or other poor classes of a houseless or outcast character."

The only thing required to complete this large establishment is the erection of a house for the residence of the teachers and for the reception of the necessary stores—no slight boon to the over-worked and excellent teachers themselves, and no small gain to the wretched outcasts who find a home within these hospitable walls, forty more of whom might then find accommodation, and receive all the benefits which such an institution is intended to convey. A piece of freehold ground adjoining the premises has been purchased for this purpose, and funds only are needed to make this one of the most important as well as most useful institutions now existing for the benefit of the ragged poor.

The following will best illustrate the necessity which exists for increased support to this institution, which, from its situation in the midst of Spitalfields, is too little known, and consequently far less visited than it should be:—

A. B., a little girl of 9 years.—Father killed by falling from a scaffold; mother has fits; received into the Refuge to prevent her becoming a street beggar.

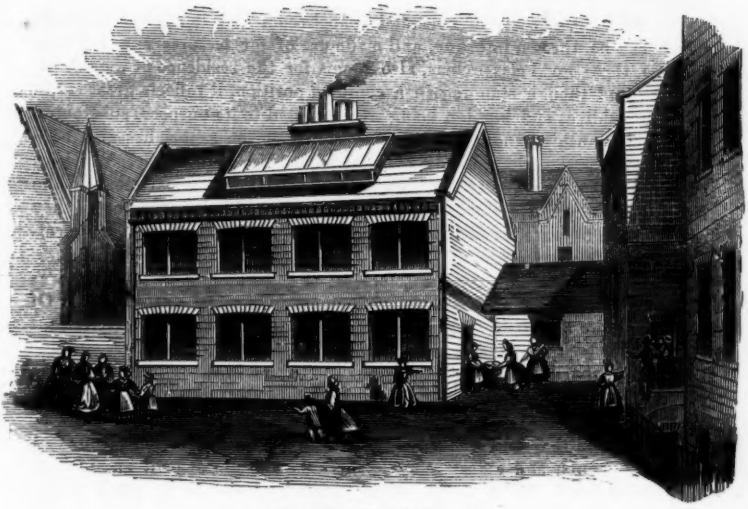
C. D., aged 11 years.—Father dead. The abject destitution of this girl, wandering day and night about the streets, was brought under the notice of the rector of Spitalfields, who kindly sent her to this home.

E. F., aged 14 years.—Father dead; mother a drunken, profligate woman, without any settled home. The child was found begging in Whitechapel by a clergyman, and sent to the Refuge.

G. H., aged 15 years.—Neither father nor mother; was servant in a house of ill-fame, but happily rescued from this scene of danger, and is now in the Refuge.

It is almost needless to add, upon the authority of the Matron, that many when admitted are all but naked, and that the few rags they do possess are immediately destroyed. Certain it is that warm baths, cleanliness, and regular

living, work wonders for these wretched children; and we shall only be too happy if, by calling attention to this invaluable institution, funds commensurate with its wants are placed at the disposal of its committee. Mr. H. R. Williams (for many years well known as its honorary secretary), of Crosby Hall, Bishopsgate Street, will thankfully receive donations towards the support and extension of so praiseworthy and excellent a charity.



WASHHOUSE AND LAUNDRY.

## OPENING OF THE NEW RAGGED SCHOOLS AND MISSION STATION AT ELDER WALK, ESSEX ROAD.

On Tuesday evening, 25th October, the inaugural meeting of the above schools and mission was held in the new school-rooms, which were handsomely decorated for the occasion. After tea and coffee had been served, James Spicer, Esq., took the chair.

The meeting was densely crowded, and the addresses of the various speakers bore upon the nature and objects of the work to be accomplished.

From the statement of the treasurer (Mr. Sinclair), and the speeches delivered, we gather the following particulars:—

For some sime past the church at Hare Court Chapel, Canonbury, has had a Ragged School and mission in this district. The work of the mission was, however, upon a comparatively small scale, owing to the inconvenient character of the building in which it was carried on. Nothing could be done to enlarge it; as the lease, under which the premises were held, had nearly

run out. In the spring of this year Mr. Sinclair, and other gentlemen acting with him, obtained from the freeholder a new lease, comprising additional ground, and upon very advantageous terms. It was then determined to build new school-rooms and mission premises, at an estimated cost of about £500. Plans were obtained, the contract taken, and the work commenced in September, and although only resolved on a month or six weeks previously, yet in that short space of time upwards of £350 were collected or promised.

The building consists of a capital school-room and infant school-room, which can be thrown into one, and made use of for lectures and religious services, three good class-rooms, also rooms for the residence of the school-keeper; and though standing in a confined position, it reflects great credit on both architect and builder, being well adapted to its purpose, substantial in its workmanship, and sightly in appearance. The school has also been furnished with the admirable desks invented by Mr. Williams, of Windsor, specimens of which are to be seen in the educational department of the South Kensington Museum. These desks are exceedingly ingenious, as they can be made to serve for ordinary school writing-desks, tables at a tea meeting, and seats at a lecture, and answer equally well for all three purposes.

Mr. Sinclair stated that the total cost of the building and fittings was about £500, of which all but £88 had been actually raised or promised. Of this sum more than half was collected at the meeting, and we believe that no difficulty is anticipated in clearing off the balance in a very short time.

It is intended that all the institutions carried on in the old building, viz., Day and Sabbath Schools, Night Classes for adults and others, a Penny Bank, a Mother's Meeting, and religious services on Sabbath evenings, shall be continued, and they will doubtless be carried on with increased vigour. A course of popular and entertaining lectures for the amusement and instruction of the people living in the neighbourhood, is also to be given during the winter.

It is pleasant to find that the congregatien and church at Hare Court Chapel, Canonbury, are not disposed to rest satisfied with luxuriating in their comfortable pews, but are up and doing, and we are glad to know that other churches are equally active. Many large and influential suburban congregations are situated in neighbourhoods where there is comparatively little scope for effort, and it is only by thus going forth and occupying the destitute and crowded districts of London that they can discharge this Gospel duty of preaching to the poor.

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## SUBSTITUTES.

"He that winneth souls is wise."

THERE is an old and true saying that "it is impossible to empty the heart of man of one object without filling it with another." There is another saying, as wise and true, that "the best way of counteracting error is by the diffusion of truth." The two combined contain a most important principle,

and one we should do well to remember in our dealings with the poor. The human heart, like the fair face of nature, abhors a vacuum. It must be interested either for good or evil. Tell a drunkard (in his sober moments) of the ruinous effects of intemperance, and he will probably agree with you. The starving children, the broken-hearted wife, the miserable, degraded home, the wasted life,—he knows it all as well as yourself, and perhaps far better, but having no moral power, and there being nothing to counteract, he is unable to resist the temptation, he drinks on, to his own destruction, and that of his family. But we cannot deem his case hopeless, as long as we have better things to place before him. Some counter-attraction, unknown before, won many a wanderer from the error of his way.

Of what might be called "substitutes," I will mention two only, as especially attractive to the lower classes, the success of which has been proved, *music* and *flowers*.

Who has not observed the delight with which the "concord of sweet sounds" has been listened to by old and young? I never knew a musical entertainment of any description, given to the working classes, that was not thronged by multitudes, who evidently derived from it intense enjoyment, however indifferent the performance might be. Are there none among the gifted daughters of Christian England who are willing to spare a few hours in the evening, from their never-ending amusements, to save their deluded fellow-creatures from the paths of the destroyer? thus turning to good account the musical and vocal talents which God has not bestowed in vain, and for the use of which they will surely be accountable in the great day of reckoning. Let no one think there is any serious difficulty in the plan. A large room, in a convenient situation (a school-room, should no other be attainable), one or more good instruments, borrowed or hired for the occasion, a very moderate amount of musical talent, willing hands, and loving hearts, and you have all that is absolutely required. May I suggest also some of the beautiful melodies of the "Band of Hope," the children taking part for the benefit of the parents—and what father could resist such an attraction? He might even be won, after a time, to join in the performance, and thus aid the good work which his own children had begun. In carrying out such a scheme, it would be desirable that some slight refreshment should be provided, coffee, tea, &c., at a small charge. The men are accustomed to drink, and the want must be supplied, or they will, for certain, procure it elsewhere. The admission should be free, and the amusement, which it would be well to call a "concert," repeated as often as practicable, especially on Saturday evenings, when the wages, then received, are too surely carried to the public-house.

Flowers! the brightest, fairest things left in our fallen world, who can calculate their influence upon the human heart!

> "In life's bright happy morning,
> When childhood roams at will,
> Alike in youth and manhood,
> They are our comfort still."

The poor man's treasure, by every means let us promote their cultivation

Their refining, softening, moralizing effect, is well known to every one in the habit of visiting the poor man's home, and seeing there their great and lasting influence. Let that home (even in the most crowded courts of London) be gladdened by a living, growing thing, it is at once an object of interest, amusement, and real enjoyment. The hours bestowed upon the care of his plants (often raised in the most unlikely situations) are so many taken from that source of all evil—the public-house.

I beg to refer my reader to a most interesting account of "Flower Shows for the Working Classes," in the last May number of this Magazine. The plan of giving "prizes" for the best grown plants, has been tried with great success in several of the Ragged Schools (would I could say in *all*), and the parents of the children being admitted to compete, the benefit has extended to the whole neighbourhood.

I commend the subject to the serious consideration of all friends of the poor, assuring them that counter-attraction will do more for the cause of charity than any amount of opposition to evil.

S. S. B.

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## THE "SUNDAY MAGAZINE."

EDITED BY DR. GUTHRIE.

### SKETCHES OF THE COWGATE.

THE second part of the new and very excellent "Sunday Magazine," edited by our good old friend the Rev. Dr. Guthrie, has come to hand. This new and elegant serial is not intended to supersede "The Sunday at Home," or supplant any denominational periodical.

Hundreds of thousands of families take no publication of the kind, and indeed there is as yet but little done in the way of supplying periodical literature for "the day of all the days the best" in comparison with what is done for the rest of the week. There is room, therefore, not only for this new catholic work, but for many more; and the time is far distant—would it were nearer!—when the entire field will be so occupied that, as in a forest which needs thinning, Sunday Magazines will choke each other for want of room.

The work is issued in two editions—the one in monthly parts, on superior paper, price sevenpence; the other a cheap popular issue in numbers, at one penny weekly.

The fifth number in the second part contains the first portion of the sketch of the Cowgate, Edinburgh, and with a view to our readers being interested in this periodical, we copy the first of that series of articles:—

"Edinburgh stands on three hills, or long, lofty, parallel ridges. On the west, her castle, once formidable with its frowning batteries, crowns the great mass of rock which terminates precipitately the central ridge; on the east rise Salisbury Crags, with their mural crown and the lion's head of Arthur's Seat towering over them; while the Calton Hill stands in the heart

of the living city, broken with cliffs, enamelled with golden furze, feathered with trees, and studded with monuments to the mighty dead—features these to which Edinburgh owes a locality unrivalled for its picturesque effects. The passenger may thread the streets of London for hours and miles, nor see else on either hand but lines of brick houses, and overhead a ribbon of dirty blue; but there are few streets in "the grey capital of the north" where the eye, weary of stone houses and dusty pavements, is not regaled with pleasant glimpses of crags, or green hills, or the great blue sea. No one who has stood on the hoary battlements of the castle and looked down on the scene spread out before him, the singular combination of art and nature, of the sublime and beautiful, of bold architecture and hanging gardens, of highland ruggedness and lowland sweetness—the frame of this picture a broad arm of the sea, studded with gems of islands, gleaming with white sails, and backed by a range of hills—no one who has seen this but will excuse Scotchmen for thinking that their lines have fallen to them in pleasant places, or applying to their old capital, words which glorified an older and holier city:—

'Mount Zion stands most beautiful,
The joy of all the land.'

"In consequence of its peculiar as well as picturesque locality, Edinburgh is traversed from west to east by two great valleys. That lying on the north of the central hilly ridge was a loch some hundred years ago. Her defence in unquiet times, it is now her ornament; and more than an ornament—its bed, with a patriotic and Christian regard to the welfare of the working classes, being turned into beautiful gardens, where workmen relax from their toils and inhale draughts of health. The corresponding valley to the south had also once been a loch, a marsh at least; but long centuries ago, before the mournful field of Flodden, the population, outgrowing the limits of the old walls, poured over into this valley; and it was turned into an open suburb, and peopled by princes and the nobles of the land. It went, and still goes, by the name of the Cowgate. The same in name, how different now its aspect and people! Now a days, two bridges connect the parts of the city which stand on the southern ridge, with the High Street on the central one; each, as they bestride the valley, forming a level roadway flanked by lines of houses, save where the middle arch spans the Cowgate. It was there, where one looks down on the street below, and on the foul crowded closes that stretch, like ribs, down into the Cowgate, I stood on a gloomy day in the fall of the year. The streets were a puddle; the heavy air, loaded with smoke, was thick and murky; right below lay the narrow street of dingy tenements whose toppling chimneys and patched and battered roofs were apt emblems of the fortunes of most of its tenants. Of these, some were lying over the sills of windows innocent of glass, or stuffed with old hats and dirty rags; others, coarse-looking women with squalid children in their arms or at their feet, stood in groups at the close-mouths—here with empty laughter, chaffing any passing acquaintance—there screaming each other down in a drunken brawl, or standing sullen and silent, with hunger and ill-usage in their saddened looks. A brewer's cart, threatening

to crush beneath its ponderous wheels the ragged urchins who had no other playground, rumbled over the causeway—drowning the quavering voice of one whose drooping head and scanty dress were ill in harmony with song, but not drowning the shrill pipe of an Irish girl, who thumped the back of an unlucky donkey and cried her herrings at 'three a penny.' So looked the parish I had come to cultivate: and while contrasting the scene below with pleasant recollections of a parish I had just left, its singing larks, daisied pastures, hedges of hoary thorn, fragrant bean-fields, and smiling gardens, decent peasants, stalwart lads and blooming lasses, and the grand blue sea rolling its lines of snowy breakers on the shore,—my rather sad and sombre ruminations were suddenly checked. A hand was laid on my shoulder. I turned round, to find Dr. Chalmers at my elbow.

"Courted by the great, Chalmers' sympathies were with the masses. Their oppression roused him like a lion; their neglect stirred his indignation; their sufferings touched his soul with such tender pity that the horrors of the Irish and Highland famines were like to break his heart. He loved mankind. Cherishing a profound veneration for all things ancient,—monarchy, the aristocracy, seats of learning such as Oxford, ecclesiastical establishments hoar with years, and associated with the memory of champions who went out from their gates to meet the infidel and do battle for the Faith,—he had no sympathy with such as look down on the lower classes. *Odi profanum vulgus* was not his motto. His aspirations were not to drag the upper classes down to the level of the lower, but to improve the economic, educational, moral, and religious condition of the lowest stratum of society; and so, as when the base of a pyramid is raised, to raise all the courses of the superstructure up to royalty—sitting high and lone on the throne. This great and good man knew that I had accepted an Edinburgh charge mainly for the purpose of trying what the parochial or territorial system, fairly wrought, could do toward Christianizing the heathendom beneath our feet, and restoring the denizens of the Cowgate and its closes to sober, decent, and church-going habits. City missionaries laboured in this enterprise. But though no man looked more benignantly on their labours than Dr. Chalmers, he held that a solitary missionary, without church, school, or coadjutors, could do little more than nurse up one plant of grace here and another there, pick one jewel out of this dust-heap and another out of that. To change the face of a district required, in his opinion, a more extensive and efficient system of cultivation—a school for children; a church with its door open to the poorest of the inhabitants; and a large staff of zealous men and women—each with their own section of families to visit, and all working in harmony, like bees in a hive, under the direction of the minister, their captain, bishop, or superintendent. Emigrants know to their cost, that it requires a much greater outlay of money and labour to clear the forest, root out stumps, trench the soil, sink drains, and raise fences—in short, bring waste land under cultivation—than to keep it cultivated; in other words, to make a farm than maintain one. This is equally true of moral as of natural husbandry. So to bring in what Dr. Chalmers, borrowing an expression from old Scotch agriculture, called the *outfield*, he considered it indispensable to have, besides a church and school with their minister and teacher, a territory manageable in point of population, and a

large staff of Christian agents, each charged with the care of some dozen or half-dozen families, and the duty of paying them frequent and systematic visits. Thus only can we elevate the habits and improve the homes of such people; win the children to school, and themselves to church; and so relieve their temporal wants as to teach them to stand on their own feet, instead of leaning on others.

"Public-houses opened in our streets will get customers without any other agency than men's appetites. To brutalize men with whisky, it is enough to set before them 'an open door.' An open door will not secure the good sought by schools and churches. These are least appreciated where they are most needed. Hence the need of a staff of earnest men and women to work in the territory, each having a sphere of families so small that visits may be paid to them at least once a week without encroaching on the time which the cares of the visitor's family or business require. To build churches and schools merely, is to offer stones in place of bread. Living, loving Christian agents must, Elijah like, take the dead, as it were, into their arms, that they may be brought to life—an element of success this which I trust will be brought into vigorous play by the Bishop of London and those Churchmen, by Mr. Morley and those Nonconformists, who are making such praiseworthy efforts to overtake the spiritual destitution of the metropolis. The worth and wealth and kindness of Christian congregations are thus brought to fertilize the barren spots of the land. So wrought, the success of the territorial system in Edinburgh has been remarkable—so remarkable, indeed, as to prove that if every Christian congregation in our large towns, instead of looking only at its own things, would, with the heart of the good Samaritan, look at the things of others, and charge itself with the duty of Christianizing some neglected district, we should see the desert in a few years blossoming like the rose. So it blossomed once under the parochial system. But it had fallen into utter decay; partly through the negligence of the clergy, and partly through the exaction of such exorbitant seat-rents as set up a popular minister to the hammer, and banished the working classes from the parish church. Meanwhile, as I have already remarked, Dr. Chalmers knew that I had come, God helping me, to restore it—'to build the old waste places; raise up the foundations of many generations; and be called, the repairer of the breach, the restorer of paths to dwell in.' Hopeful of success, he surveyed the scene beneath us, and his eye, which often wore a dreamy stare, kindled at the prospect of seeing that wilderness become an Eden, these foul haunts of darkness, drunkenness, and disease, changed into 'dwellings of the righteous, where is heard the voice of melody.' Contemplating the scene for a little in silence, all at once, with his broad Luther-like face glowing with enthusiasm, he waved his arm to exclaim, 'A beautiful field, sir; a very fine field of operation.'

"I needed his enthusiasm to encourage me. The contrast, both moral and physical, between my present and former sphere was such as, without God's help, to appal the stoutest heart. My country parish had no Papists, and I had come to one that swarmed with them; my country parish had only one public-house, and I had come to one where tippling abounded, and the owners of dram-shops grew like toad-stools on the public ruin; with one thousand inhabitants my country parish had but one man who could not read,

and I had come to one with hundreds who did not know a letter; my country parish was not disgraced by one drunken woman, and I had come to one where women drank and scores of mothers starved their infants to feed their vices; my country parish might show a darned but had not a ragged coat, and I had come to one of loop-holed poverty, where backs were hung with rags, and the naked, red, cracked, ulcered feet of little shivering creatures trode the icy streets; in my country parish there was but one person who did not attend the house of God, and I had come to one where only five of the first one hundred and fifty I visited ever entered either church or chapel; my old country parish had not a house without at least one Bible, and I had come to one where many families had neither a Bible on the shelf nor a bedstead on the floor. Inside and outside, the roll might be written with 'lamentation, mourning, and woe.'

"In this field I spent much of the first five or six years of my ministry in Edinburgh. And though it was a hard but profitable training for future spheres of usefulness, the limbs were often weary and the heart sad, and in close pent-up rooms where typhus mowed down its victims, as grass falls to the scythe, life itself was not seldom exposed to danger. In the seeming hopelessness of accomplishing much permanent good, one was often sent to the throne of grace, crying, 'Vain is the help of man! Arise, O Lord, and plead the cause that is thine own!' And yet I and my coadjutors were not without such a measure of success as warranted the hope of accomplishing a great work, and proving, through patience, pains, and prayer, the truth of these noble words:—

'We have not wings, we cannot soar:
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

'The mighty pyramids of stone
That wedge-like cleave the desert airs,
When nearer seen, and better known,
Are but gigantic flights of stairs.

'The distant mountains, that uprear
Their solid bastions to the skies,
Are crossed by pathways, that appear
As we to higher levels arise.

'The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

'Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies.'

"I propose in a series of sketches to introduce my readers to the Cowgate and its neighbourhood. In attempting this, I labour under the disadvantage

of drawing on impressions more or less defaced by the constant tread of a crowded life; still I trust they may prove useful—awakening Christian sympathy, and stimulating to greater efforts on behalf of many who have been as much sinned against as sinning. Before I bring the actors on the stage, I will attempt in my next paper some further account of the scenes amid which they moved. They are dingy and forbidding. On their mouldering tenements, with a hand which changes all things but God's blessed word, Time has written 'Ichabod,' the glory is departed: yet sacred memories and stirring associations cling to their old walls, like the green glossy mantle with which ivy clothes a crumbling ruin."

For the remaining articles on the Cowgate, see "The Sunday Magazine."

## A SCHOLAR'S HAPPY DEATH.

SARAH JANE WATERLOW, a dear, affectionate girl of thirteen, was trained in the Hoxton Ragged Schools. She was beloved by all who knew her, for she seemed to have a kind word for everybody. She had been in one class for the last five years, one of the most regular and attentive scholars. At the age of twelve years she began to feel her sinfulness and need of a Saviour; and from that time, there is reason to believe, she has been one of Christ's lambs, not only following him herself, but trying to induce others to do the same. But it has pleased God to take this dear girl to himself, after four days' illness of scarlet fever. From the commencement of her illness she seemed conscious that she was on her death-bed. The second day of her short illness her mother addressed her, "Sarah, are you going to die?" The dear girl looked up, and said quietly but positively, "Yes, mother; I am going to a better home above, but I am very happy, for Jesus loves me;" and after that she had her parents and brothers and sisters round her bed, and told them to repent of sin, and love Jesus, and then they would come and meet her in heaven. She also spoke to her friends and companions in the same way, urging them to decision for Christ before it was too late, and telling everybody how happy she was in the prospect of eternity. She died on Sunday afternoon, after a season of patient suffering. A short time before she died she saw, as it were, angels beckoning to her; for she was constantly looking, and exclaiming, "Yes, I'm coming, I'm coming, I'm coming—yes, coming!" And thus her happy spirit passed away from time into eternity.

## TESTIMONIAL TO MR. GILLESPIE.

A VERY gratifying testimonial was lately presented to Mr. Alexander Gillespie, superintendent of the Liverpool Ragged School Union, consisting of a handsome bronze timepiece with shade and stand, from the stock of Mr. Tooke, and a purse of money, the spontaneous contribution of the Ragged School teachers of Liverpool in connection with the Union. Mr. Gillespie has acted for nearly fourteen years as superintendent of the Liverpool Ragged School Union; his visits to the schools necessarily bring him into contact with the teachers, who are, with a very few exceptions, all

voluntary; and his consistent conduct, his offers of ready help and counsel, his uniform kindness, and above all his truly Christian character, have gained for him the high esteem of the whole body of teachers, and it might be added of the scholars also, in the Ragged Schools. Nearly twelve months ago a committee was formed and a collection set on foot to present Mr. Gillespie with some trifling mark of this feeling; the work, through various hindrances, was slow, but has at length been completed, and on a recent occasion, the testimonial committee, accompanied by their treasurer, waited upon Mr. Gillespie at his residence to make the presentation. After devotional exercises and a few introductory remarks, the time-piece and purse were presented, the former having this inscription on a gilt brass plate—

"Presented with a purse of money, to Mr. Alexander Gillespie, superintendent of the Ragged School Union, by teachers connected therewith, as a token of their regard and esteem. Liverpool, October, 1864. 1st Thess., c. 5, v. 12, 13."

Mr. Gillespie, in acknowledgment, expressed his deep feeling of gratitude to the teachers who had so kindly remembered his feeble services, assuring them through the committee of his conviction that they who left their homes on the cold wet nights as voluntary teachers were those who ought to receive some public testimonial from the people of Liverpool, and not he; but he assured those friends that their present kindness would be an ever-fragrant memorial, which both he and his children after him would look upon with pleasurable feelings, and would also be an encouragement and strengthening of his hands for future effort in the work.

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# The Teachers' Column.

## "WE SHALL REAP IF WE FAINT NOT;"

### OR, THE MISSIONARY AND HIS FORMER SCHOLARS.

THE Rev. R. Knill says: "A Sunday School was opened near my house just at the time that I first felt the blessedness of a pardoned sinner, and in that School it was my privilege to become a teacher. This was of great advantage to me, as it increased my knowledge of divine things, and afforded me constant opportunities of speaking to my class about the salvation of their souls. The boys generally conducted themselves well, and gave me much satisfaction by their diligence in committing hymns and large portions of Scripture to memory; but I often sighed in secret, because I could not perceive that any of them had felt that important change without which a sinner cannot enter heaven. In the year 1812, I left them to study for the ministry, and then proceeded to India, and afterwards to Russia, to teach my fellow-creatures in those distant lands the sacred truths which I had taught my class in an English Sunday School. On my return from Russia, I had been preaching to a large congregation in London, when two young men came to converse with me about their going as missionaries to the heathen. There also came a third person, who, after waiting some time, said with a smile, 'You do not appear to recollect

me, sir.' 'No, sir; I do not know that I ever saw you.' 'Indeed!' said he; 'why, I was once in your class in the Sunday School.' 'What, at Bideford?' 'Yes.' 'What is your name, sir?' 'My name is W——.' 'There were two brothers of that name, one was called Samuel and the other Johnny.' 'Well,' said he, 'I am Johnny.' 'I am delighted to see you, sir, after such a lapse of time. What is your occupation?' 'I am captain of a brig, and am happy to say she is my own. My wife's father and my father united together, and bought the vessel for me.' 'This is very gratifying intelligence,' I replied; 'but pray, captain, how are you sailing on the voyage to eternity?' At this he looked grave, and the tear trickled down his sunburnt cheek, while he added, 'I hope I am going on well, sir. I carry a *Bethel flag* with me, and when I come into port I hoist the flag as a signal to see if there are any praying sailors there; and if there are we have a prayer-meeting.' 'Well, this is good news; do tell me where and when this good work began.' 'It began, sir, in the Sunday School, and through the blessing of God I have been preserved by it amidst all the snares and temptations peculiar to a seafaring life.' 'Can you tell me anything of the other boys of my class?' 'Yes; one of them died triumphantly while he was a student at college. Two others I have seen this voyage in London. Both of them are pious men, and as we were conversing about our early days, we could all trace up our religion to the instructions you gave us in the Sunday School.'

"Reader! think what I felt at this unexpected disclosure of the Divine blessing with which God has followed my feeble labours. I had not seen these youths for two-and-twenty years; but God had watched over the seed which I had sown, and he had watered it and made it grow. May all who read this be encouraged to labour, and pray, and wait, and at last meet the same rich reward. Amen."

# Notices of Meetings.

### STRATFORD.

THE eleventh annual meeting of the Stratford Ragged School was held on the 25th of November, at Rokeby House. T. Fowell Buxton, Esq., presided; and said,—They had met this evening to celebrate the eleventh anniversary of the Ragged Schools. It was not a new scheme with which they came before them, nor had they any new experiments to make. On the contrary, they came before them with the confidence which eleven years' experience had inspired to ask for renewed support, and a continuance of their confidence in the managers. The object of this and every Ragged School ought to be to take the children of the very lowest who were neglected, and in many instances worse than neglected, by their parents, and brought into contact with everything that was contaminating to the human mind, and teach them to love what was good and hate what was evil, and above all to give them some knowledge of that religion which was of the very highest importance. On coming into the school they were first taught to keep themselves clean, which all would admit was very important. They were taught how to behave themselves properly. They were taught reading and writing and the sampler, adding up of figures; and they were also taught in that knowledge which was to fit them not only for this world but that which was to come. Through this institution, by the blessing of God, many children were brought up so as to become useful members of society. He thought if they could see the change

that must come over one of these children from the time when it was brought to this school to the time when that child was brought to know some good employment, and trace the growth in that child's mind of the gaining of good over evil—he thought that if they could see that change come over the children they would all agree with him that the time which had been spent over that institution by the managers had not been spent in vain. The report was satisfactory in every way, and the success of the institution in doing good even exceeded that of former years.

The report was read, and the meeting addressed by the Rev. G. S. Ram, Joseph Freeman, Esq., the Rev. M. Stallybrass, and other friends. After paying all expenses of the School for the year, there was left a balance of £5 in hand.

GRAVESEND.

THE annual meeting of the Ragged Schools was held on the 21st of November in the Assembly Rooms of the above town. The Mayor, W. Winnett, Esq., presided. The Secretary read the report, which stated the average afternoon attendance on Sundays to be 26; and the Sunday evening average attendance was given as 128 for the winter. The Day School is conducted by a mistress, and the children are instructed in reading, writing, and arithmetic, also plain needlework; whilst religious instruction is made to permeate the whole. The attendance has increased, the average of the last quarter being 51. The number on the register is 126. Situations have been found for several boys and girls during the year. A Night School is open three evenings a week. The Penny Bank, in which deposits are received from any persons who choose to avail themselves of it, is much used. The amount of deposits for the year was £346 18s. 5d.; of withdrawals, £293 19s. 4d. The balance in hand on the 30th of September was £180 2s. 7d. A Mothers' Meeting is held in the lower room every Tuesday; and a Sewing Class for girls, on the plan of a mothers' meeting, also meets weekly. Meetings for the promotion of temperance have been held by the Gravesend and Milton Temperance Society. The committee had, seeing the great necessity for it, determined to erect a Soup-kitchen on ground in front of the school. The kitchen was stated to be almost completed, and the cost to be nearly £90, of which sum £20 only was in hand.

The income from the schools for the year was £102 3s., and the expenditure £96 16s 5d.

Standish Grove Grady, Esq., Recorder of Gravesend, said he had very great pleasure in being present on that occasion, and of thus having the opportunity of promoting this work, which had the sanction of the Mayor. It was impossible to look upon the Ragged School movement without seeing that it was one of the most noble in the land, and as such was entitled to our respect. If our ancestors could see us they would really be astonished to see us fetching out from the lanes and alleys the degraded, the ignorant, and the vicious, in order to instruct and to elevate them. It has been the fashion to attribute to Reformatories the decrease of juvenile crime; but he did not think this was correct, as before a child could enter a Reformatory School he must be an offender. But the Ragged School snatched hold of them before they had committed crime. The report which had been read spoke for itself, and needed no argument from him to ensure its adoption. The assembly before him proved the interest felt in the school; it could not be otherwise. Callous indeed must the heart of that man be who was unaffected by it.

The meeting was also addressed by the Rev. H. Woodcock, Mr. Anderson, of London, the Rev. S. P. Harvard, and other gentlemen.

# RAGGED SCHOOL UNION,

ESTABLISHED FOR THE SUPPORT OF

## FREE SCHOOLS FOR THE DESTITUTE POOR.

## OFFICE—1, EXETER HALL.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY.
TREASURER.—R. C. L. BEVAN, Esq., Lombard Street, E.C.
HON. SOLICITOR.—E. JENNINGS, Esq.
SECRETARY.—MR. JOSEPH G. GENT, 1, Exeter Hall, W.C.
COLLECTOR.—MR. WILLIAM A. BLAKE, 38, South Bank, N.W.
BANKERS.—MESSRS. BARCLAY, BEVAN, & CO., 54, Lombard Street.

The following contributions have been received in aid of the Ragged School Union, from the 20th of November to the 19th of December, 1864 (inclusive) :—

### General Fund.

| | £ | s. | d. |
|---|---|---|---|
| Arnold, Mrs. | 1 | 0 | 0 |
| Blackman, Mr. | 0 | 4 | 0 |
| Bristowe, S. S., Esq. | 1 | 1 | 0 |
| Cator, Miss B. | 1 | 1 | 0 |
| C. C. | 1 | 0 | 0 |
| Charles, Mrs. | 0 | 10 | 6 |
| Cobb, F. W., Esq. | 1 | 1 | 0 |
| Collett, Miss F. J. | 1 | 1 | 0 |
| Davis, Mrs. | 1 | 0 | 0 |
| Douglas, Mrs., sen. | 2 | 0 | 0 |
| E. P. | 1 | 0 | 0 |
| Fawcett, Mrs. | 3 | 1 | 0 |
| Fawcett, I. B., Esq. | 1 | 0 | 0 |
| Ferrand, Hon. Mrs. | 2 | 2 | 0 |
| Field, Captain E. | 2 | 0 | 0 |
| Fisher, Mrs. | 2 | 2 | 0 |
| Friend, per Mr. Redwar | 1 | 0 | 0 |
| Greenside, C., Esq. | 1 | 0 | 0 |
| Harrison, Rev. E. | 0 | 10 | 0 |
| Hibbert, Miss C. | 5 | 0 | 0 |
| Hill, Miss, & Pupils | 1 | 1 | 0 |
| Hopkinson, B., Esq. | 5 | 0 | 0 |
| Knight, Rev. E. | 2 | 0 | 0 |
| Lee, Miss M. | 2 | 2 | 0 |
| Lyon, Miss B. | 1 | 0 | 0 |
| Maden, The Misses | 2 | 2 | 0 |
| Mackness, Mrs. | 0 | 7 | 6 |
| Manning, John, Esq. | 1 | 1 | 0 |
| Marshall, Miss E. | 1 | 0 | 0 |
| Muller, Miss | 0 | 3 | 0 |
| Per Miss Newcome— | | | |
| Newcome, Miss | 1 | 0 | 0 |
| Newcome, Miss C. | 1 | 0 | 0 |
| Newcome, Mrs. | 0 | 10 | 0 |
| Vaux, Mr. | 0 | 10 | 0 |
| Wood, Miss L. | 0 | 10 | 6 |
| P. | 5 | 0 | 0 |
| Reade, Mrs. | 0 | 11 | 6 |
| Rice, Mrs. | 1 | 0 | 0 |
| Richardson, Mrs. | 1 | 0 | 0 |
| Secretan, Miss L. C. | 1 | 0 | 0 |
| Shaddack, Mrs. | 1 | 1 | 0 |
| S. M. R. | 0 | 5 | 0 |
| Stanton, Mrs. | 1 | 4 | 1 |
| Stanton, W., Esq. | 1 | 1 | 0 |
| Wason, Rev. J. | 1 | 1 | 0 |
| Wheeler, Mr. R. W. | 1 | 1 | 0 |
| Wingfield, Mrs. | 0 | 10 | 0 |
| Wing, Mrs. T. | 5 | 0 | 0 |
| W. R. | 10 | 0 | 0 |
| Per Collector— | | | |
| A. A. G. | 0 | 10 | 0 |
| Abercorn, Marchioness of | 1 | 0 | 0 |
| Auriol, Rev. E. | 1 | 1 | 0 |
| Ashley, A., Esq. | 2 | 0 | 0 |
| Austin, J., Esq. | 1 | 1 | 0 |
| B. | 0 | 10 | 0 |
| Baker, Sir Edward | 1 | 1 | 0 |
| Benham, F., Esq. | 1 | 1 | 0 |
| Berks, Miss A. | 2 | 8 | 8 |
| Bickersteth, Miss | 1 | 1 | 0 |
| Bowes, The Misses | 0 | 5 | 0 |
| Pupils of ditto | 1 | 5 | 6 |
| Brunel, Mrs. | 2 | 0 | 0 |
| Burton, D., Esq. | 1 | 1 | 0 |
| Campbell, Miss | 2 | 0 | 0 |
| Clissold, Mrs. | 1 | 1 | 0 |
| Cobb, F. W., Esq. (don.) | 1 | 1 | 0 |
| Collins, Mr. J. | 1 | 1 | 0 |
| Corderoy, John, Esq. | 1 | 1 | 0 |
| Cosgreave, Miss | 0 | 10 | 0 |
| Day, Miss | 0 | 10 | 6 |
| Dimsdale, J. C., Esq. | 1 | 1 | 0 |
| Doxat, C., Esq. | 1 | 1 | 0 |
| Dagmore, J., Esq. | 1 | 1 | 0 |
| E. E. | 0 | 10 | 0 |
| Ellis, Mrs. Wynn | 2 | 2 | 0 |
| Field, Joshua, Esq. | 1 | 1 | 0 |
| Futvoye, E., Esq. | 0 | 10 | 6 |
| Futvoye, Mrs. | 0 | 10 | 6 |
| Gastineau, H., Esq. | 0 | 10 | 6 |
| Gilchrist, J., Esq. | 5 | 5 | 0 |
| Good, Miss E. | 1 | 1 | 0 |
| Gordon, Lady Duff | 1 | 1 | 0 |
| Green, D., Esq. | 1 | 1 | 0 |
| Gurney, Messrs. | 2 | 2 | 0 |
| Hemery, C., Esq. (don.) | 20 | 0 | 0 |
| Hemery, C., Esq. | 2 | 2 | 0 |
| Hill, Miss Julia | 1 | 1 | 0 |
| Hopkins, Manley, Esq. | 1 | 1 | 0 |
| Horne, Mrs. | 1 | 1 | 0 |
| Hulbert, J. H., Esq. | 1 | 1 | 0 |
| L. N. B. | 3 | 0 | 0 |
| Lockyer, J., Esq. | 1 | 1 | 0 |
| Lodge, R. J., Esq. | 2 | 0 | 0 |
| Lodge, Mrs. | 1 | 0 | 0 |
| Lucas, J., Esq. | 1 | 1 | 0 |
| Mann, Horace, Esq. | 1 | 1 | 0 |
| M. & T. H. | 0 | 5 | 0 |
| Marston, Miss | 1 | 1 | 0 |
| Millar, W., Esq. | 1 | 1 | 0 |
| Nicksoo, Mrs. | 0 | 5 | 0 |
| Partridge, J., Esq. | 1 | 1 | 0 |
| Patteson, Rev. J. | 0 | 10 | 6 |
| Ranking, J., Esq. | 0 | 10 | 6 |
| Shuttleworth, Messrs. | 2 | 2 | 0 |
| Smith, Mrs. | 1 | 1 | 0 |
| Smith, Miss | 1 | 1 | 0 |
| Smith, Miss N. | 1 | 1 | 0 |
| Somes, S. F., Esq (2 years) | 2 | 2 | 0 |
| Stanley, J., Esq. | 1 | 1 | 0 |
| Stephenson, Sir M. | 5 | 5 | 0 |
| Swaine, Messrs. | 1 | 1 | 0 |
| Soames, W. A., Esq. (for Field Lane) | 5 | 0 | 0 |
| Turner, Mrs. | 1 | 1 | 0 |
| Waldegrave, Countess | 2 | 2 | 0 |
| Walford, Mrs. | 1 | 0 | 0 |
| Wason, Rev. J. | 1 | 1 | 0 |
| Westmorland, F. G., Esq. | 1 | 1 | 0 |
| Wilson, J. R., Esq. | 1 | 1 | 0 |
| Wilson, Miss A. E. | 0 | 10 | 6 |
| Wright, Mrs. W. | 2 | 2 | 0 |
| Woolley, G. B., Esq. | 1 | 1 | 0 |
| LEGACY of the late AMBROSE LANFEAR, Esq., per Joseph Lanfear, John Herbert, John Matthews, and Charles Lanfear, Esqrs., duty free | 25 | 0 | 0 |

### Refuge Fund.

| | £ | s. | d. |
|---|---|---|---|
| Ferrand, Hon. Mrs. | 0 | 10 | 6 |

### Excursion Fund.

| | £ | s. | d. |
|---|---|---|---|
| Ferrand, Hon. Mrs. | 0 | 10 | 6 |

### School Fund.

*Bluegate Fields.*

| | £ | s. | d. |
|---|---|---|---|
| E. S. | 0 | 5 | 0 |
| Martin, Lady | 2 | 0 | 0 |
| Price, Mr. W. | 1 | 0 | 0 |

*Dove Row.*

| | £ | s. | d. |
|---|---|---|---|
| Robertson, W., Esq. | 1 | 0 | 0 |

*Female Preventive.*

| | £ | s. | d. |
|---|---|---|---|
| Price, Mr. W. | 1 | 0 | 0 |

*Field Lane.*

| | £ | s. | d. |
|---|---|---|---|
| Douglas, Mrs., sen. | 1 | 0 | 0 |
| Newcome, Miss | 1 | 0 | 0 |

*King's Cross.*

| | £ | s. | d. |
|---|---|---|---|
| Douglas, Mrs., sen. | 1 | 0 | 0 |

*Lamb and Flag.*

| | £ | s. | d. |
|---|---|---|---|
| Douglas, Mrs., sen. | 1 | 0 | 0 |

*New Nichol Street.*

| | £ | s. | d. |
|---|---|---|---|
| G. H. | 5 | 0 | 0 |

*Spicer Street.*

| | £ | s. | d. |
|---|---|---|---|
| Acworth, N. B., Esq. | 2 | 2 | 0 |
| Frederick, Miss | 0 | 10 | 6 |

*Ragged Church and Chapel Union.*

| | £ | s. | d. |
|---|---|---|---|
| Price, Mr. W. | 1 | 0 | 0 |

*York Mews.*

| | £ | s. | d. |
|---|---|---|---|
| E. S. | 0 | 5 | 0 |
| Price, Mr. W. | 1 | 0 | 0 |

ERRATA.—In last month's list A. B. Wyon, Esq., £6 10s. 6d., *should be* £0 10s. 6d.
Omitted, N. B. Acworth, Esq., for Spicer Street, £2 2s. 0d.

# The Furnishing of Bedrooms.

HEAL & SON having observed for some time that it would be advantageous to their customers to see a much larger selection of Bedroom Furniture than is usually displayed, and that to judge properly of the style and effect of the different descriptions of furniture, it is necessary that each description should be placed in a separate room, have erected large and Additional Show-rooms, by which they will be enabled, not only to extend their show of Iron, Brass, and Wood Bedsteads, and Bedroom Furniture, beyond what they believe has ever been attempted, but also to provide several small rooms for the purpose of keeping complete suites of Bedroom Furniture in the different styles.

Japanned Deal Goods may be seen in Complete Suites of five or six different colours—some of them light and ornamental, and others of a plainer description. Suites of Stained Deal Gothic Furniture, Polished Deal, Oak, and Walnut, are also set apart in separate rooms, so that customers are able to see the effect as it would appear in their own rooms. A suite of very superior Gothic Oak Furniture will generally be kept in stock, and from time to time new and select Furniture in various woods will be added.

Bed Furnitures are fitted to the Bedsteads in large numbers, so that a complete assortment may be seen, and the effect of any particular pattern ascertained as it would appear on the Bedstead.

A very large stock of Bedding (HEAL and SON'S original trade) is placed on the Bedsteads.

The stock of Mahogany Goods for the better Bedrooms, and Japanned Goods for plain and Servants' use, is very greatly increased. The entire Stock is arranged in eight rooms, six galleries, each 120 feet long, and two large ground floors, the whole forming as complete an assortment of Bedroom Furniture as, they think, can possibly be desired.

Every attention is paid to the manufacture of the Cabinet work, and they have just erected large Workshops on the premises for this purpose, that the manufacture may be under their own immediate care.

Their Bedding trade receives their constant and personal attention, every article being made on the premises.

They particularly call attention to their Patent Spring Mattress, the Sommier Elastique Portatif. It is portable, durable, and elastic, and lower in price than the old Spring Mattress.

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## HEAL AND SON'S

ILLUSTRATED CATALOGUE OF

## Bedsteads, Bedding, and Bedroom Furniture,

*Sent free by Post.*

196, 197, 198, TOTTENHAM COURT ROAD.

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